12: Murphy E-5 (1952-1953) 1960
SQ13 Mundurucu SQ13

the opposite moiety within the framework of the iboiwati-614
tit relationship, and the clan crests, consisting of geomet-[531]
ric designs, of the inhabitants of each men's house are painted on the upright posts of the structure. Fellow clansmen sleep in adjacent hammocks in the men's house and are adjoined by members of the same phratry, if any reside in the village.

Beyond these few remaining manifestations of clanship 551
there remains only its expression in interpersonal behavior. 614
The clan affiliation of every Mundurucú is known to every other through the naming system. The name of each Mundurucú consists of his clan name with a given name suffixed. Boys are given the name of their great-grandfather in the direct paternal line. If there are several brothers, some are assigned the names of the great-grandfather's brothers, both real and classificatory. Girls are given the names of the father's mother's mother. Thus, given names are transmitted in certain clans, or, at least, within the moiety. The possession of a name is one criterion of membership in Mundurucú society. The product of a union between a white man and a Mundurucú woman is for this reason, more than for his mixed ancestry, looked upon as marginal to the society. Similarly, illegitimacy, while [848] ●
looked upon as a misfortune, does not socially disable the child as long as the father is known. If, on the other hand, the mother does not know who the child's father is, it can receive no name. Such children are not mistreated, but they are generally called by the derogatory nickname, *tun* (excrement).

Clanship thus continues to bestow a social identity on 614
its members and to establish their inclusion as "people," or Mundurucú. In this sense, it is an important mechanism in the maintenance of social boundaries between the Mundurucú and their Brazilian neighbors. Fellow clansmen are